McGeorge E-1 (1922-1924) 1948
MEN McGeorge MEN

622 there is such dread of the supernatural powers possessed by
623 members of the *Secret* society that none would dare go there.
178 If an uninitiated person should do so, he would formerly have
[575] been either killed or initiated into the society. The meeting-
place of the *Semqo'o* is cloth is on a ledge of rock jutting out
over a waterfall about a quarter of a mile from the village.
The stream winds down a narrow cleft of the mountain side,
screened by dense vegetation, and suddenly falls into a cauld-
dron, so hemmed in by cliffs that no sunlight can come. The
ledge is immediately above the brink of the falls, one of the
most awe-inspiring places imaginable. The meeting-places of
other villages lack such natural settings, though all are at the
bases of cliffs, or near some easily distinguished feature. Some
178 of them are decorated with rude carvings, pecked into the
532 stone. The meaning of the designs is not known to any of
178 the present inhabitants. Some of them were made, long ago,
by chiefs when they were composing tunes; they picked out
the rock in time to the music forming in their minds. Others
[211] were mere memorials of certain events. If a chief gave an
important ceremony, he, or one of his friends, carved a figure,
perhaps that of a man, perhaps of some animal connected with
the rite, to recall the occasion. No carvings have been made
within the life-time of any Bella Coola, so it is probable that
they had further significance, now unknown.

622 When a chief wishes to summon his fellows for a meeting
623 he visits each and notifies him by a simple pressure of the foot,
in many cases unobserved even by those sitting near. The
201 person so called slips away, unconsciously, to the meeting-
place.

571 The position of chief was not without disadvantages in the
622 old days. The Bella Coola are so jealous that anyone who
623 succeeded in elevating himself to a position above his fellows
became an object of envy. Their mythology contains many
[152] examples of the murder of some powerful chief by rivals of his
own village, and informants of today state that these records
are true. One intelligent man asserted that his father had

beneath the surface, and throw it to a second time. Repeat this four times. If the wrapping has been carefully fastened, little water leaks in and the child suffers no discomfort. This causes him to grow up confident and brave with regard to canoeing and every kind of activity on the river. Like the last medicine, this is not proper for one who has held sexual intercourse. It cannot be applied to a girl since leaves are unfavourable to women who must observe many taboos concerning them.

To Cause Modesty and Respect for One's Elders

When a boy is about six or eight years of age, his father leaves him lightly, four times, with a rope-end. This is done in the early morning, then he takes his son to wash immediately. Four days later the beating and washing are repeated. From this time on, a parent should whip his son four times every fourth morning until he is old enough to marry. The force of the chastisements increases as the lad grows older, so that when he is about fourteen years of age, he is beaten with the full force of his parent's arm. It is a point of honour for a lad to endure his whippings without whimpering; one who shows the pain he is suffering is laughed at by his fellows and not allowed to work with them. This medicine makes a child strong, manly, respectful to his elders, and, generally, the type of individual to whom supernatural beings are likely to show favour.

This practice has long been discontinued and it was impossible to learn whether or not it had ever been carried out with full vigour. Several of the older men stated that in their childhood they had been beaten periodically by their fathers, but none had had this last over a period of years. It was claimed that such had been the case in earlier times, but it seems almost certain that this type of chastisement could never have been carried out regularly. During the winter, for example, when *Secret Societies* were taking place, the whole community used to sleep late and it is impossible that a father was every fourth

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

575*
796*
[522]
[609]
[152]

ever since. For the stranger is not a song Bello Cento sentiment and the audience laughs heartily at the spectacle of the doddering old man in vain pursuit of heartless women who is forever young. A considerable number of *kokwimi* always accompany the procession, pushing one way out with *Awilkwalokwe* and *Sungwavi*. Several of them carry whistles concealed beneath their garments and the use of these serves to maintain the dignity of the occasion.

In many modern figures the said *kokwimi* accompany *Sutsinimdi* into each house. There *Sutsinimdi* do go remain on the sidewalk outside, holding one of her horns, a live male mountain goat. In the next house another group of the charmer's victims enters and the ceremony just described is repeated. The same is carried out in every dwelling in the village. *Sutsinimdi* and her followers occupy a few minutes in X's house before starting out on a second round, in which the same ritual is carried out. This is done one more, so that each house is visited four times.

By the time dusk has fallen and all *to kokwimi* except those acting as escort to X have gathered in his house. Presently the unmasked are called in. *Sutsinimdi* is standing on a low box behind the fire, encouraging the masked lovers to come to her, and bestowing her affection indiscriminately in a heartless manner. The rivals shove each other to and fro unheroically and thought blows are not usually exchanged, great care must be taken to prevent *Awilkwalokwe* falling in the [522] fire. The efforts of the unfortunate *Sungwavi* to reach his lover are always a source of merriment. *Awilkwalokwe* is said explains the significance of all. Sometimes a gratis is brought in, over which *Sutsinimdi* crouns while [579] sing to song, describing her as the mother of many creatures of whom the fathers are animals. It is uncertain whether this part of the ceremony takes place before or after the above fight or, indeed, whether it is not another type of *nakwam* which X can use as well. The ritual concludes in its normal way with the expulsion of the unwelcome, the dance of *Awilkwalokwe*,

J. McIlwraith E-9 (1922-1924)1948
NEA Bellacoola NEA

(k) That is: I incorporate myself now.
(l) The reference is to another of *Sinaqoal*'s myths dealing with the coming to earth of *Skamay* near *Kimsquit*. *Nuyaqimis* was the name of his house. 533*
(j) Referring to Green Island once more.
(k) That is: Green Island where our relatives, the Bella Bella, got their food, had just emerged and become visible. It was impossible to obtain a separate translation of these two subdivisions.
(l) Referring again to Green Island. This small piece of land is shaped like a whale, and, as already described, it was originally one. *Nuyaqimis* built the animal came to the surface to be changed to stone; then *Waiku* settled there as soon as the water had dried from what had been its back. [773] [823]
(m) The literal translation of each subsection may be inaccurate.

Song Used for Victim of Kimsquit(a)

A *Yuwalaxwalas*	*malaxwalaxal*	*xilaxwaxilaxalas*	*skuwaʔyaxal*
It is good(k);	*max(.)ʔ ma*	has lifted	the sky(l).

[PHRASE NOT CLEAR]

B *Xiyaxwaxilaxalas(a)*	*skuxwalas*	*skaxiyalikalas*
He was Raven(f),	the supernatural one	when he descended

skaxlaxkilalas
the poor(g).

[PHRASE NOT CLEAR]

C *Saqaxis xilwalas*	*skaxlakaqalas*	*xayilalas*	*xilʔilalas*
He is bright(h),	the chief	Victim,	he carries

xiwalilalalas	*xilalas xalas*
a corpse	copper(d).

(a) Recorded on song VII D 47a, National Museum of Canada, singer, Jim Pollard. This song is said to have been composed over one hundred years ago and since used repeatedly.
(b) With the significance of. It is highly satisfactory.
(c) The meaning of this word is obscure. It refers to the coat of Victim with the added implication of a memorial. It applies to the memorial rite being given. [765] [152]
(d) When a chief dies, it is said that the people in their grief feel as if the sky were pressing them down. A memorial rite lessens their sorrow and lifts the burden.
(e) When this word was being sung for the phonograph, the singer erred and replaced it by part of the first word of the third part.
(f) That is: He was in the form of a raven. The reference is to one of the five ancestors of Victim.
(g) Meaning one of the poles which stretched between earth and sky in the beginning of time. [773]
(h) This refers to Victim. He was formerly weighed down with grief, but by giving a memorial rite he is like the sun as it shines out brilliantly from behind the clouds.
(i) A reference to a special kind of copper mentioned in the chief's origin myth.

2: McGeorge E-5 (1922-1924) 1948
NEA McClatchy NEA

§57 horse does hunting birds and small animals with miniature bows and arrows, or snares them in nooses of grass or string. Little girls make playhouses in which they cook wonderful meals of berries, with perhaps the addition of a wooden fish. On the whole, however, the children do not seem to play as boisterously as white boys and girls, nor do they seem to derive as much pleasure from it. In former times, when clothing was scanty, small lads used to delight in pulling cords and hooting one another with the stinging branches; this must have caused considerable pain, but it was a point of honour not to cry out, and anyone, perhaps caught unaware, who showed discomfort, was laughed at as a coward. Both boys and girls are fond of swinging, and even adult women sometimes find time to enjoy themselves by swaying to and fro at the end of a rope.

Young Bella Coola do not have as many toys as white children, and none of them is complex. Some girls have crude wooden dolls, though elaborate figurines are reserved for use in *hamat'sa* dances. Perhaps the most cherished plaything is a small puppy or, in more years, a kitten, though the unfortunate animal is handled and mauled without consideration. A good carpenter may make for his son a wooden top or a bullroarer, to the envy of his less fortunate friends. Both types of toys are said to be used in *k'umsta* and at some *hamat'sa* dances the masked figures carry them to play with.

There is one game, *tlili*, which the salmon are said to delight to watch, and which is accordingly played by boys as soon as the first spring salmon have been disposed of with fitting rites. Each makes for himself, or is given by his father, a wooden spear with a projecting barb, fastened as shown in the accompanying sketch (see Fig. 1). A loop of branches is made and thrown into a pool of eagrass, or slow-moving water, on each side of which stands a rival group of competitors. At a signal, all throw their spears simultaneously, with the intention of passing them through the ring, so that the barb of each will

Fig. 1
"The spear."

GLOSSARY D

[illegible]
[illegible]: Level of attainment.
[illegible]: 1—Object of misfortune, such as prescribed the outbreak of smallpox, famine.
2—Smallpox.
[illegible]: Type of emerging cones with raised grain and small cones.
[illegible]: [illegible]
[illegible]: Supreme god when addressed in prayers.
[illegible]: Evening.
[illegible]: 1—Assumed family, practically equivalent to children often used by an old person.
[illegible]: The commencement of a child's instruction and other major ceremonies for access of plant grains planted near the grains.
[illegible]: A supernatural being.
[illegible]: Wild counterpart to a song.
[illegible]: Supernatural being who gives persons to assist men.
[illegible]: Conventional expression used for the balancing with reference to the way in which supernatural beings govern the length of human lives.
[illegible]: 1—The possibilities of being within range of speech and vision. The term is used to describe the unknown formerly existing between the dead and the living.
2—To visit, have used with reference to the meetings of a medicine association of a dead persons, the significance is similar in that an [illegible] is the first meetings.
[illegible]: Pounded, dried [illegible] used as skewers, ornamental objects.
[illegible]: Beginning of [illegible] wars by Iberian colonists in the upper Bella Coola valley.
[illegible]: Iron.
[illegible]: Unknown world.
[illegible]: War groups.
[illegible]: Ceremonial [illegible] wars by adolescent girls during [illegible].
[illegible]: Used as for [illegible].
[illegible]: Fallen [illegible] stems decorated with cross feathers [illegible] as a symbol for a Mystery dance.
[illegible]: Wrestling.
[illegible]: Eleven tribes were living in the last century.

P

[illegible]: Two of the first wars to guide a Dutch [illegible] to the beginning of time.
[illegible]: Bella Bella villages, the [illegible] form a Hamatsa.
[illegible]: Grizzly bear.
[illegible]: Power received from Grizzly Bear by a Kwagiutl man in the beginning of time.
[illegible]: Further name of a Kwagiutl deity.
[illegible]: Two of the first wars to guide us there to the beginning of time.
[illegible]: Two of the names of Mount Waddington.
[illegible]: Ceremonial weighing, usually individual, and always with real [illegible].
[illegible]: Ceremonies leading to the dances men.

B.Exped. E-9 (1894-ca. 1895)/27
NES Collection NES

to him and takes him up to the sun, where he is initiated. Early one morning he returns, and is heard outside the house. He has lost all his hair, which, it is believed, has been cut by the strong breeze blowing in the higher regions. He is quite naked, and like everyone else he can lay hold of. If he can eat much anyone he will bite his arm with. It is believed that he has lost his soul, which fled from the body when the spirit came to him. Therefore the shaman must try for four days to recapture his soul. The night after they have recovered it the shaman dances, clothed in a hemlock-bast ring, heavy bracelets and anklets, all made of red cedar bark, sometimes he appears wearing the mask of the Dzoqoxs (fig. 208), the spirit which initiated him. This mask corresponds exactly to that of Hamhamtsenēlal'wat of the Kwakiutl.

Fig. 208.
Mask of Dzoqoxs (Dzoqoxs).
1/4 N. size. [illegible]

Some shamans do not bite people, but merely devour rat salmon or sea dogs to prove and demonstrate. Those who bite people will also devour corpses. The shaman has to observe a number of regulations. For four years after his initiation he must not gamble. He must stay away from his wife for one year, but the period is being reduced to ten months. For two or three months he must not have his hands.

The tsēx (his daughter) and the ts'ūx (his threewar) do not go into the woods to be initiated, but both must fast three days before their first feast. The tsēx "makes fun of everything" and provokes people with his antics. The ts'ūx carries stones and sticks and breaks household goods and canoes. If he has destroyed some object during the day, he pays for it at night when he dances. The tsēx and ts'ūx, after they have danced, must stay in their houses for one month.

If a person transgresses the laws of the tsēxēm, for instance, when the shaman gambles, or when a man performs a dance to which he has no right, also when a person thwarts the ceremonies or makes a mistake in handling his paraphernalia he dies. The dead remains in the house, and the direction in which he lies is changed. The shaman is sent for, he is asked whether he is willing to suffer the penalty of death. If he is not willing and one of the relatives is found willing to take the penalty on himself, the guilty party is spared and the substitute killed in his stead. The execution of the judgment is entrusted to the shaman, who terminates the sentimental power by throwing the man into the sea or by poisoning him in some other (supernatural?) way. The object thrown by the shaman is a stick, bone, or finger-nail, around